

ST. ANDREW'S PARISH CHURCH

Established 1706



THE FEAST OF ST. ANDREW THE APOSTLE

The Family Service at 9:00 a.m.

November 21, 2021



OLD ST. ANDREW'S PARISH CHURCH

The Clergy & Staff

THE REVEREND MARSHALL HUEY, *Rector*
THE REVEREND JOSEPH VELLA, *Assistant to the Rector*
THE REVEREND DAVID ALWINE, *Assistant to the Rector*
THE REVEREND LEE HERSHON, *Deacon Emeritus*
DAVID ACRES, *Director of Music*
KIRSTEN HOLLEY, *Organ/Piano*
BRENDA RINDGE, *Director of Christian Education*
AMY AUSTEN, *Parish Administrator*
JEANNE GERHARDT, *Parish Bookkeeper*
JUDITH ACRES, *Administrative Assistant*

PAUL PORWOLL, *Historian*
MICHAEL CHRISTENSEN, *AV Coordinator*

THE RT. REV. WILLIAM J. SKILTON
Bishop Suffragan, South Carolina, Retired
Assistant Bishop, The Dominican Republic, Retired
Bishop in Residence, Old St. Andrew's Parish Church

The Vestry

Kathy Abraham 2024
William Adams 2024
Gene Arner, 2022
Jim Beall, 2022
Mandy Beckmann, 2023
Rich Carns, 2023, *Junior Warden*
Tommy Compton, 2022
Carrie Davis, 2023
Roxanne Erskine, 2024
Jenny Fogle, 2023
Herb Huser, 2024
Michael Ulmer, 2022, *Senior Warden*

John Steinmeyer, *Treasurer*
Roxanne Erskine, *Interim Clerk*
Andy Lacour, *Chancellor*

THE RT. REV. MARK J. LAWRENCE, *Bishop of The Anglican Diocese of South Carolina*

SERVING TODAY

The Rt. Reverend Mark J. Lawrence
HOMILIST

Amelia Little
Lisa Seagle
LECTORS

The Littles
FAMILY OF THE DAY

VESTRY IN CHARGE - William Adams, Jenny Fogle, Roxanne Erskine

ALTAR GUILD - Lilian Fogel, Daphne Simons, Carol Steinmeyer

The Feast of St. Andrew the Apostle

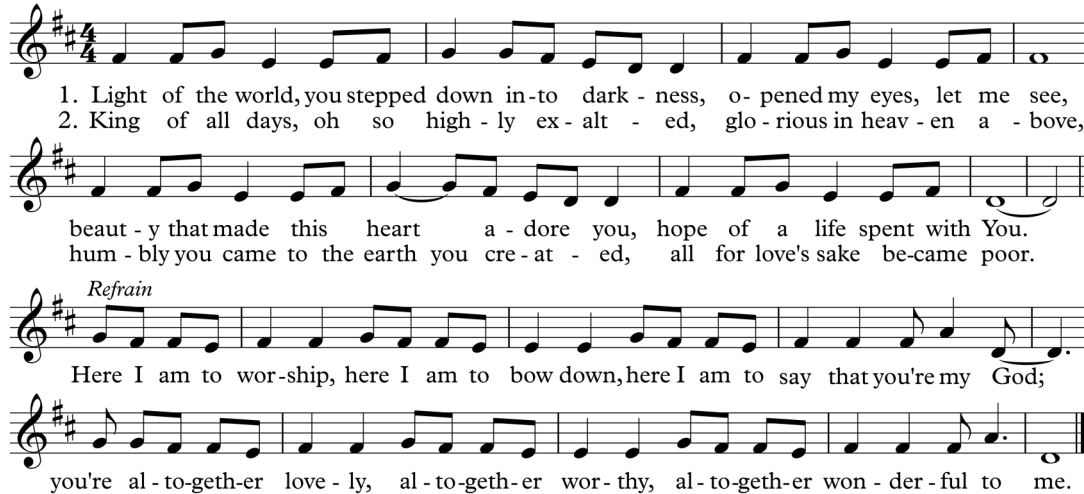
November 21, 2021

The Family Service at 9:00 a.m.

We Gather in the Lord's Name

The Processional Song, *standing*

Here I Am to Worship



1. Light of the world, you stepped down in-to dark - ness, o - pened my eyes, let me see,
2. King of all days, oh so high - ly ex - alt - ed, glo - rious in heav - en a - bove,
beaut - y that made this heart a - dore you, hope of a life spent with You.
hum - bly you came to the earth you cre - at - ed, all for love's sake be - came poor.

Refrain
Here I am to wor - ship, here I am to bow down, here I am to say that you're my God;
you're al - to - geth - er love - ly, al - to - geth - er wor - thy, al - to - geth - er won - der - ful to me.

Words and music by Tim Hughes
© 2000 Thankyou Music (admin. by EMI CMG). All rights reserved. Used by permission CCLI #1984772.

The Acclamation, *standing*

(BCP page 146)

Leader: Blessed be God: the Father, the Son, and the Holy Spirit.

People: **And blessed be his kingdom, now and for ever. Amen.**

The Collect for Purity

(BCP page 124)

Leader: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

People: **Amen.**

The Summary of the Law

(BCP page 124)

Leader: We remember what our Lord Jesus Christ taught us:

People: **We should love the Lord our God with all our hearts. We should love our neighbors as ourselves.**

Leader: These two commandments explain the way God wants us to live.

Welcome!

to our historic, living church
where the saints have
gathered to worship
since 1706!

If you are visiting with us today,
please take a **welcome brochure**
(located in the envelope rack on
the back of each pew) and fill out
the **visitor card**. Please place it in
the offering plate or leave it with
an usher.

The liturgy begins with the **Acclamation**, which is an eager expression of praise.

The Song of Praise, *standing*

Alleluia #1

Refrain

Al - le - lu - ia, al - le - lu - ia! Give thanks to the ris - en Lord.

Al - le - lu - ia, al - le - lu - ia! Give praise to his Name.

1. Je - sus is Lord of all the earth.
 2. Spread the good news o'er all the earth:
 3. We have been cru - ci - fied with Christ.
 4. Come, let us praise the liv - ing God,

to Refrain

He is the King of cre - a - tion.
 Je - sus has died and has ris - en.
 Now we shall live for ev - er.
 joy - ful - ly sing to our Sa - vior.

Text: Donald Fishel (b. 1950)
 Music: ALLELUIA NO. 1, Donald Fishel. Used by permission. OneLicense.net A-716890.

The Collect is a prayer that touches on the theme of the Scripture readings and transitions us from speaking and singing God's praise to listening to his Holy Scriptures.

The Collect of the Day, *standing*

(BCP page 125)

Leader: The Lord be with you.

People: **And with your spirit.**

Leader: Let us pray.

Almighty God, who gave such grace to your apostle Andrew that he readily obeyed the call of your Son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

Please be seated for the Lessons.

We Hear God's Word

THE FIRST LESSON

from The Church Act 1706

Forasmuch in a well grounded Christian Commonwealth, matters concerning Religion and the Honour of God, ought in the first Place to be taken into Consideration, and honest Endeavors to attain such good Ends countenanced and encouraged, as being not only most acceptable to God, but the best Way and Means to obtain his Mercy and Blessing upon a People and Country. Be it therefore enacted by his Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of this Province, by and with the advice and consent of the rest of the members of the General Assembly now met at Charles Town for the South and West part of this Province, and by the Authority of the same. That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England...be solemnly read by all and every Minister or

Reader in Every Church which now is, or hereafter shall be settled, and by Law established within this Province... And whereas it is necessary, and for the better Accommodation and Conveniency of the Inhabitants of this Province, that the same be divided into Parishes. Be it therefore further Enacted that Berkeley County Shall be divided into six more Parishes besides Charles Town... One upon Ashley River to be called by the name of St. Andrew's... And for the encouragement of faithful Ministers, labouring in the work of the Gospel, to come and reside in this Province, Be it further enacted that there shall be a Rector or Minister for each of the several Parishes... each shall be incorporate, and each of them shall have capacity and succession, by the name of the Rector of that Parish of which he is the Minister... and shall have the care of the souls of the inhabitants within the parish committed to his charge, and the Rector or Minister of the several parishes shall have and enjoy, to them and their successors, the several glebe lands already obtained or appointed... to any of the several parishes by the society founded by royal charter in the Kingdom of England, by the name of The Society for the Propagation of the Gospel in Foreign Parts... And there shall be seven more Vestrymen in each Parish... sober and discreet persons, that are also inhabitants of the said Parish, and of the religion of the Church of England... and shall take the usual oaths appointed by act of parliaments... And be it further enacted... that the Churchwardens and Vestry of each Parish be authorized and required to take constant care to satisfy and pay the parochial charges, and all necessary repairs... and in case they shall not have sufficient effects to pay... it shall be lawful for the respective Vestry... to assess such sum as shall be necessary by the assessment of the estate, real and personal, of all and every inhabitants... and for want of sufficient distress, to commit the person to prison till payment be made... Read Three times and ratified in open Assembly, this 30th of Nov. 1706; Signed and Sealed by the Honourable Sir Nathaniel Johnson, Knight, as Governor; Enacted, Ratified and forever Confirmed under the Great Seal of the Province by His Excellency John Lord Granville, Palatine, and the rest of the true and absolute Lords Proprietors of the Province of Carolina.

Lector: Here ends the Reading

The New Testament Lesson

Romans 10:8b-18

But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith that we proclaim); because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, “Everyone who believes in him will not be put to shame.” For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For “everyone who calls on the name of the Lord will be saved.”

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” So faith comes from hearing, and hearing through the word of Christ.

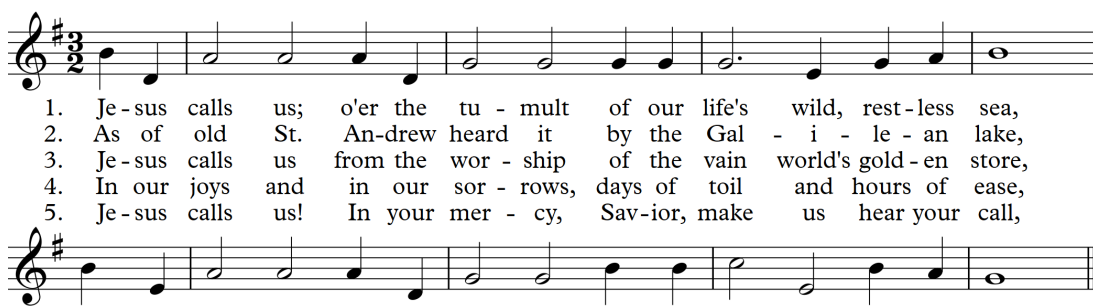
But I ask, have they not heard? Indeed they have, for “Their voice has gone out to all the earth, and their words to the ends of the world.”

Lector: The Word of the Lord. **People:** Thanks be to God.

The Scriptures teach that much of our spiritual renewal is by the washing of the Word of God, which cleanses our minds and purifies our hearts. This portion of the service is known as the **Liturgy of the Word**, and it consists of the readings, the sermon, the creed, and the prayers of the people.

The Gospel Song, *standing*

Jesus Call Us O'er the Tumult



1. Je - sus calls us; o'er the tu - mult of our life's wild, rest-less sea,
 2. As of old St. An-drew heard it by the Gal - i - le - an lake,
 3. Je - sus calls us from the wor - ship of the vain world's gold-en store,
 4. In our joys and in our sor - rows, days of toil and hours of ease,
 5. Je - sus calls us! In your mer - cy, Sav-ior, make us hear your call,

day by day his clear voice sound-ing, say - ing, "Chris-tian, fol - low me."
 turned from home and toil and kin - dred, leav - ing all for his dear sake.
 from each i - dol that would keep us, say - ing, "Christ-ian, love me more."
 still he calls, in cares and plea-sures, "Chris-tian, love me more than these."
 give our hearts to your o - bed - ience, serve and love you best of all.

Text: Cecil F. Alexander (1823-1895)
 Music: GALILEE, William H. Jude (1851-1922)

The Holy Gospel

St. Matthew 4 verses 18-22

Gospeller: The Holy Gospel of our Lord Jesus Christ according to St. Matthew.

People: **Glory to you, Lord Christ.**

While walking by the Sea of Galilee, Jesus saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." Immediately they left their nets and followed him. And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and Jesus called them. Immediately they left the boat and their father and followed him.

Gospeller: The Gospel of the Lord.

People: **Praise to you, Lord Christ.**

We Respond to God

The Nicene Creed, *standing*

(BCP page 127)

Celebrant: Let us stand and confess our faith in the words of the Nicene Creed.

People: **We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.**

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father, through Him all things were made. For us and for our salvation He came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified who has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The **Nicene Creed** is a statement of what the Christian community believes to be true about God. It was born of rigorous intellectual debate in the fourth century, culminating in councils of the whole church at Nicaea in 325 and at Constantinople in 381. The word "creed" comes from the Latin word "credo" which means "I believe."

About the “posture” of prayer:
It has been commonly said that Anglicans kneel for prayer, but that is not the rule for posture in any edition of the Prayer Book. Various editions have assumed that standing is the normal posture for public prayer and have directed the people to kneel only for confessions, for reciting the Commandments, etc. However, in this parish it is the traditional discipline to kneel for the prayers. It is a posture of humility, which is something always worth cultivating in ourselves.

The Prayers of the People, *standing*

(BCP page 128)

Reader: Let us offer our prayers to God.

Lord God, we thank you for the leaders of our Church, especially Archbishop Beach, Bishop Lawrence; Bishop-elect, Chip Edgar; Bishop Skilton, Father Marshall, Father Joe, Father David, Deacon Lee, and our staff, and we ask you to bless them. We also pray for St. Andrew’s Mission and their Vicar, Fr. Jimmy Gallant.

Lord God, we pray for all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others, in particular for All Saints’ Church in Florence, their Rector, Fr. Jason Hamshaw, Chelsea and their family; for San José Church in the Dominican Republic, their Rector, Fr. Sandino Sanchez and their Bishop, Moises Quezada; and for Fr. Rob Sturdy, Anglican Chaplain at The Citadel.

Lord God, we pray for the leaders of our country, especially President Biden, Governor McMaster, Mayor Tecklenburg, and we ask you to bless them.

Lord God, we thank you for all our blessings, especially for people who love and care for us. (*intercessions may be spoken aloud*)

Lord God, we ask you to take care of everyone who is sick or sad. (*intercessions may be spoken aloud*)

Lord God, we know you hear us when we pray. We ask that you answer our prayers as may be best for us.

We Ask for God’s Forgiveness

The Confession of Sins

(BCP page 130)

Celebrant: Kneeling, let us humbly confess our sins to Almighty God. (*Silence*)

People: **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

The Absolution, *kneeling*

The Bishop when present, or the Priest, stands and says:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

The Peace

(BCP page 131)

Celebrant: The peace of the Lord be always with you.

People: **And with your spirit.**

In the **Confession of Sin and Absolution**, our sins, both individual and corporate, have been confessed, and we have been powerfully reassured of God's complete forgiveness through Jesus Christ.

The Peace is a particularly good time to welcome visitors and newcomers. Please take a moment to extend God's peace to those around you. That peace, which the world cannot give, comes only through the forgiving of Jesus Christ. This peace is not rooted in our circumstances but in the presence, promise and power of God and Christ's redeeming work.

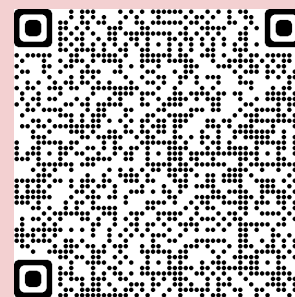
We Give in Thanksgiving for God's Blessings

The Offertory Song, *seated*

He Will Hold Me Fast

Sung by the Family Service Music Team

If you want to give an offering to Old St. Andrew's, you may scan the QR code and give using a debit or credit card or an e-check.



The Presentation Song, *standing*

Doxology

A musical score for the offertory song 'He Will Hold Me Fast'. It consists of two systems of music, each with a treble and bass staff. The lyrics are written below the notes. The first system covers the first line of the song, and the second system covers the second line. The music is in a simple, hymn-like style with a key signature of one sharp (F#) and a common time signature (C).

Praise God from whom all blessings flow; praise Him, all creatures here be -

low; praise Him a - bove, ye heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

Text: Thomas Ken (1637-1711)
Music: OLD HUNDREDTH, Louis Bourgeois (1510?-1561?)

Celebrant:

(BCP page 131)

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

People: **And of your own have we given you.**

We Share God's Holy Communion

The Sursum Corda, *remain standing*

(BCP page 132)

Celebrant: The Lord be with you.

People: **And with your spirit.**

Celebrant: Lift up your hearts.

People: **We lift them up to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

The Celebrant continues:

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through the great shepherd of your flock, Jesus Christ our Lord, who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations, and promised to be with them always, even to the end of the ages.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus and Benedictus

1. Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
2. Bless - ed is He who comes in the Name of the Lord. Ho

Heav'n and earth are full of Your glo - ry. Ho - san - na in the high - est.
san - na in the high - est, Ho san - na in the high - est.

Text: International Consultation on English Texts
Music: LAND OF REST American; arr. Emily R. Brink (b. 1940)

Our altar is The Lord's Table and all baptized Christians (baptized in the Name of the Father, Son, and Holy Spirit) are welcome to receive Holy Communion here.

In the Anglican tradition, Communion is received in two kinds: in the Bread and in the Wine.

The **Sanctus** is the song of the seraphim contained in the great vision that the prophet Isaiah experienced while worshipping in the Temple in Jerusalem. This vision is recorded in the 6th chapter of Isaiah. It is inspired by Isaiah's vision of the heavenly court "Holy, holy, holy" acknowledging the transcendence of God.

Celebrant:

Holy and gracious Father: In your infinite love you have made us for yourself; and when we had sinned against you and become subject to evil and death, you, in your mercy, sent your only Son Jesus Christ into the world for our salvation. By the Holy Spirit and the Virgin Mary he became flesh and dwelt among us. In obedience to your will, he stretched out his arms upon the Cross and offered himself once for all, that by his suffering and death we might be saved. By his resurrection he broke the bonds of death, trampling Hell and Satan under his feet. As our great high priest, he ascended to your right hand in glory, that we might come with confidence before the throne of grace.

On the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People:

Christ has died.

Christ has risen.

Christ will come again.

Celebrant:

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving, and we offer you these gifts. Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ. Sanctify us also, that we may worthily receive this holy Sacrament, and be made one body with him, that he may dwell in us and we in him. In the fullness of time, put all things in subjection under your Christ, and bring us with all your saints into the joy of your heavenly kingdom, where we shall see our Lord face to face.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

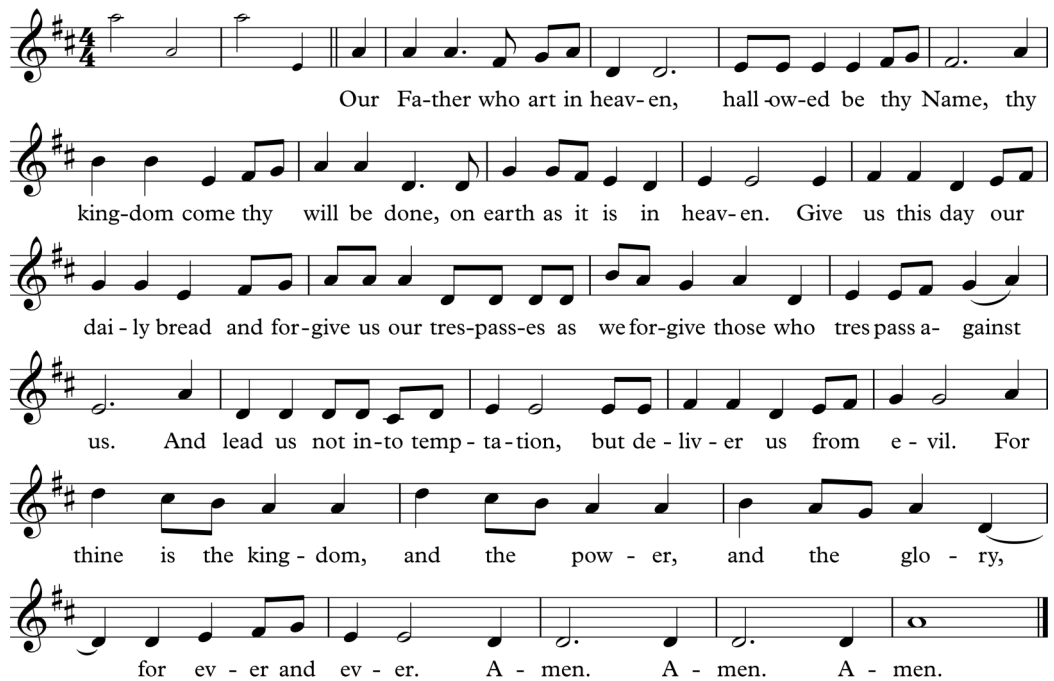
When we gather together, we remember the presence of Jesus. By repeating the words and actions of Jesus' last meal with His disciples, we join the story and make it our own. We don't just watch the drama or listen to it unfold, we enter into the story as we, too, take the bread and wine and eat and drink.

This **AMEN** is often called the "Great Amen" because it is the apex of our liturgy, the powerful ending to the Eucharist Prayer.

The **Lord's Prayer**, so called because Jesus gave this prayer to His disciples as an example of how to pray, has been a part of Eucharistic liturgies since the fourth century. The link between "our daily bread" and the spiritual food we receive in the Eucharist is very ancient. In the Lord's Prayer, we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the sacramental bread is Jesus Christ. When we eat of this bread, we most certainly receive our daily bread.

The Lord's Prayer

Celebrant: And now, as our Savior Christ has taught us, we are bold to pray:



Our Fa-ther who art in heav-en, hall-ow-ed be thy Name, thy
king-dom come thy will be done, on earth as it is in heav-en. Give us this day our
dai-ly bread and for-give us our tres-pass-es as we for-give those who tres pass a- gainst
us. And lead us not in-to temp-ta-tion, but de-liv-er us from e-vil. For
thine is the king-dom, and the pow-er, and the glo-ry,
for ev-er and ev-er. A - men. A - men. A - men.

Text: International Consultation on English Texts
Music: R.D. Duckett (1959-2013) Used by permission.
Harmonization: M. Wilkinson (b. 1991) & C.L. Walchesky (b. 1989). Used by permission.

The Fraction

Celebrant: *Alleluia.* Christ our Passover is sacrificed for us.

People: **Therefore let us keep the feast. Alleluia.**

The **Prayer of Humble Access** is a very distinctive element of worship in the Anglican Tradition. Assembled in the earliest prayer books by Thomas Cranmer, it includes phrases and concepts from Mark 7:28, the Liturgy of St. Basil, a Gregorian collect, John 6:56, and some ideas of Thomas Aquinas.

The Prayer of Humble Access

(BCP page 135)

Celebrant and People;

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

The Agnus Dei (*Lamb of God*)

Lamb of God, you take away the sins of the world:
Have mercy on us, have mercy on us.
Lamb of God, You take away the sins of the world:
Have mercy on us, have mercy on us.
Lamb of God, You take away the sins of the world:
Grant us peace.

The Invitation to Communion

(BCP page 136)

Celebrant:

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

First Communion Song, *seated*

Dear Lord and Father of Mankind

1 Dear Lord and Fa-ther of man-kind, for-give our fool-ish
2 In sim-ple trust like theirs who heard, be-side the Syr-ian
3 O Sab-bath rest by Gal-i-lee! O calm of hills a-
4 Drop thy still dews of qui-et-ness, till all our striv-ings
5 Breathe through the heats of our de-sire thy cool-ness and thy

1 ways! Re-clothe us in our right-ful mind, in
2 sea, the gra-cious call-ing of the Lord, let
3 bove, where Je-sus knelt to share with thee the
4 cease; take from our souls the strain and stress, and
5 balm; let sense be dumb, let flesh re-tire; speak

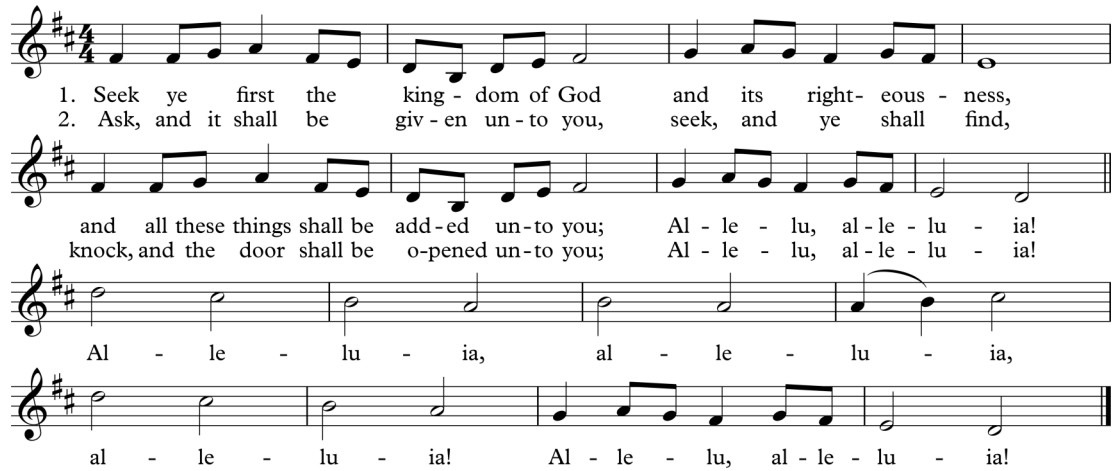
1 pur-er lives thy ser-vice find, in deep-er rev-erence, praise.
2 us, like them, with-out a word, rise up and fol-low thee.
3 si-lence of e-ter-ni-ty in-ter-pret-ed by love!
4 let our or-dered lives con-fess the beau-ty of thy peace.
5 through the earth-quake, wind, and fire, O still, small voice of calm.

Words: John Greenleaf Whittier (1807-1892), alt. Music: *Rest*, Frederick Charles Maker (1844-1927)

The Christian life is deeply personal yet is essentially corporate by nature, not private. Every act of worship is intended not only to glorify God for His own sake, but to lift up and build up one another in Christ for His sake as well. The word "liturgy" literally means "the work of the people." A central function of liturgy is to send the message that in a worship community there are no bystanders. It is corporate through and through and from one end to the other. Singing is also a form of prayer that can help carry the heart to God not only in the words being sung but beyond the reach of words. At Old St. Andrew's, we encourage you to continue to pray by singing both before and after Communion. In this way all of us are helping each other to lift our hearts continuously in the midst of receiving the greatest gift ever given: the life of Jesus Christ.

Second Communion Song

Seek Ye First



1. Seek ye first the king - dom of God and its right - eous - ness,
 2. Ask, and it shall be giv - en un - to you, seek, and ye shall find,
 and all these things shall be add - ed un - to you; Al - le - lu, al - le - lu - ia!
 knock, and the door shall be o - pened un - to you; Al - le - lu, al - le - lu - ia!
 Al - le - lu - ia, al - le - lu - ia,
 al - le - lu - ia! Al - le - lu, al - le - lu - ia!

Text: St. 1, Matt. 6:33; adapt. Karen Lafferty; St. 2 Matt. 7:7.
 Music: Karen Lafferty. © 1972 Maranatha! Music. Used by permission. CCLI# 1984772

The Post Communion Prayer, *kneeling*

Celebrant: Let us pray.

Celebrant and People:

Heavenly Father,

We thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

We have been blessed by being here. Now, at the end of the service, we are reminded that God takes loving delight in blessing us abundantly. We leave in peace, forgiven, fed, and sent out with a purpose to make Christ known in the world.

Refrain

Bless the Lord, O my soul, O my soul; wor-ship His ho - ly Name.
Sing like nev-er be-fore, O my soul; I'll wor-ship Your ho - ly Name.

Verse (repeat refrain 1st time)

1. The sun comes up, it's a new day dawn- ing, it's time to sing Your song
2. You're rich in love and You're slow to an - ger. Your Name is great and Your
3. And on that day, when my strength is fail - ing, the end draws near, and my
a - gain. What - ev - er may pass, and what ev - er lies be -
heart is kind. For all Your good-ness I will keep on
time has come; Still, my soul will sing Your praise un -
to Refrain

fore me, let me be sing - ing when the eve - ning comes.
sing - ing: Ten thou-sand rea-sons for my heart to find.
end - ing, Ten thou-sand years, and then for - ev - er more!

Text & Music: Jonas Myrin and Matt Redman © 2011 Thankyou Music, Said And Done Music
Used by permission. CCLI# 1984772

We Go Out to Serve God

The Dismissal

(BCP page 138)

Priest or Deacon:

Alleluia, alleluia. Go in peace to love and serve the Lord.

People:

Thanks be to God! Alleluia, alleluia.

As the service ends, we are charged to "go forth," a challenge to reach out beyond our own church to the world around us.

The Scripture quotations are from the English Standard Version of the Bible.

Today is Confirmation Day at Old St. Andrew's.

We are welcoming the following new members at the 8:00 and 11:00 services today.

Our Confirmands

Charlotte Frances Alwine

Lucas Simons Gilbert

Carolyn Schad

Howard Duncan Sharman, III

John Turner

Judy Turner

Gail Ann Wagaman

And those Reaffirmed

Deborah Tiffany Parker

Edward A. Parker, IV

Frank Duane Prochazka

Patricia Ann Prochazka

George Lane Wagaman, Jr.

And those Received

Karen D. Heiman

Sarah Tenney Sharman

Christiana Tugnoli

Heather Marie Wilcox